
A Family Well-Ordered.

O R.

An E S S A Y

To Render

Parents *and* Children

Happy in one another.

Handling Two very Important

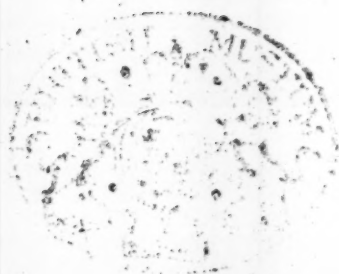
C A S E S.

- I. *What are the Duties to be done by Pious Parents, for the promoting of Piety in their Children.*
- II. *What are the Duties that must be paid by Children to their Parents, that they may obtain the Blessings of the Dutiful.*

By COTTON MATHER.

Mal. IV. 6. *He shall Turn the Heart of the Fathers to the Children, and the Heart of the Children to their Fathers.*

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THE
Duties of PARENTS
To their
Children.

GEN. XVIII. 19.

*I know him, that he will command his
Children and his Household after him,
and they shall keep the way of the
Lord.*

AS the Great God, who at the
Beginning said, *Let US make
man after our Image*, hath
made man a *Sociable Crea-
ture*, so it is evident, That *Families* are
the *Nurseries* of all Societies; and the
A 2 First

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First Combinations of mankind. *Well-ordered Families* naturally produce a *Good Order* in other *Societies*. When *Families* are under an *Ill Discipline*, all other *Societies* being therefore *Ill Disciplined*, will feel that Error in the *First Concoction*. To Serve the *Families* of our Neighbourhood, will be a Service to all our *Interests*. Every serious Christian is concerned, That he may be *Serviceable* in the World; And many a serious Christian is concerned, because he sees himself to be furnished with no more *Opportunities* to be *Serviceable*. But art thou not a Member of some *Family*? If that *Family* may by thy means, O Christian, become a *Well-regulated Family*, in that point thou wilt become *Serviceable*; I had almost said, *Incomprehensibly Serviceable*. They that have the Government of some *Family*, do make up no Little part of this Great Assembly. And, Syrs, are there any of you, that would forfeit that Honourable Title, of all the Faithful, *The Children of Abraham*. Give your Attention, ye *Children of Abraham*, while I set before you, the Example of your *Father*, for your Imitation.

Our

to their Children. 3

Our Glorious *Lord-Messiah*, is here going to Communicate unto *Abraham* some of His Heavenly Counsels. And we have a Text before us, that assigns a *Reason* for that gracious Communication. The *Reason* is, the care which this Good man, would thereupon take to bring up his *Family* in the Fear of God. In this Text there are some Remarkable Things; and things that some Wise men have often Remark'd. There was an Excellent man, sometimes a Preacher of the Lord Jesus Christ, in this very place; whose custome it was, not only to Read a portion of the Scripture before his *Prayers* with his *Family*, but also to Inter and Apply brief *Notes* out of what he Read. He profess'd, That he found none of all his weary Studies in *Divinity*, so profitable to him, as this one Exercise, for the Rare and Rich Thoughts, which he therein found himself supplied withal. And he Declared, 'That he Looked on 'it, as an Accomplishment of this very 'word; Shall I hide from *Abraham*, the 'thing which I do? I know him, That he 'will command his Children, and his 'Household.

A. 3

More:

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Moreover, You may here Observe a most comfortable Connexion, between, *He will,* and, *They shall.* Saies the Lord, *He will Command his Children, and They shall keep the way of the Lord.* It seems, If every one that is Owner of a Family, would faithfully Command, and manage those that belong unto him, thro' the Blessing of God, they would generally *Keep His Way,* and His Law. I find a famous Writer in the Church, therefore thus expressing himself; 'If Parents did *their Duties* as they ought, the *Word* publicly Preached, would not be the ordinary means of *Regeneration* in the Church, but only *without* the Church, among Infidels: God would so pour out His Grace upon the Children of His people, and Hear Prayers for them, and bless Endeavours for their Holy Education, that we should see the Promises made Good unto our Seed.

We will now Dismiss these Reflections; and Repair to that *Grand Case*, which hence offers it self unto us.

CASE

C A S E.

What may be done by Pious Parents, to promote the Diet and Salvation of their Children?

The Case Enquires, *What may be done?* You'l take it for granted, that the Answer to it, will tell you, *What should be done?* For you'l readily grant, that in such an Important Case as this, All that *may* be done, *should* be done.

In the Case, We Enquire after what is to be done, by Pious Parents. Other Parents will take no due Notice, of the Injunctions that God has Laid upon them concerning their Children. Parents, If you don't first become your selves Pious, you'l do nothing to purpose to make your Children so. Except you do your selves walk in the Way of the Lord, you will be very careless about bringing your Children to such a Walk. It is not a Cain, or a Cham, or any Enemy of God; that will do any thing to make his Children become the Children of God. The Psalmist, in Plal. 34. 1, 4, 11. could first say, *I'll bless the Lord,*

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Lord, and, I sought the Lord, and then he saies, Come ye Children, and I'll teach you the Fear of the Lord. O Parents, In the Name of God, Look after your own miserable Souls; How should those wretched people do any thing for the Souls of their Children, that never did any thing for their own?

In the Case, we Enquire, after what is to be done by *Parents* for their *Children*. But let it be Remembred, That our *Servants* are in some sort likewise our *Children*. Our whole *Houſhold*, as well as the *Children* that are our *Offspring*, are to be taught the *Way of the Lord*. An *Abraham* will have his *Trained Servants*. We read concerning a certain Person of Quality, in 2 King. 5. 13. *His Servants came near and spake unto him, and said, My Father. Let not those of my Hearers, that are without such Invaluable Blessings of God, as Children, count themselves unconcerned in our Discourse, if they have any Servants under them. A considerable part of what is to be done for our Children, I pray, Master, Think, as we go along; Think, without our particular Inculcation, whether nothing. This may be done.*

to their Children.

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done for your Servants : And, God
make *Eliezers* of them for you !

Attend now to the Councils of God.

I. *Parents*, Consider the Condition of your Children ; and the Loud Cry of their Condition unto you, to Endeavour their *Salvation* ! What an *Army* of powerful Thoughts, do at once now shew themselves, to besiege your Hearts, and subdue them unto a just care for the *Salvation* of your Children !

Know you not, That your Children have precious and Immortal Souls within them ? They are not all *Flesh*. You that are the *Parents* of their *Flesh*, must know, That your Children have *Spirits* also, whereof you are told, in *Heb. 12. 9. God is the Father of them* ; and in *Eccles. 12. 7. God is the Giver of them*. The Souls of your Children, must survive their *Bodies*, and are transcendently Better and Higher & Nobler Things than their *Bodies*. Are you solicitous that their *Bodies* may be Fed ? You should be more solicitous that their Souls may not be Starved, or go without the *Bread of Life*. Are you sollicitous

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tous that their *Bodies* may be *Cloath'd*: You should be more solicitous, that their *Souls* may not be *Naked*, or go without the *Garments of Righteousness*. Are you Lothe to have their *Bodies* Labouring under *Infirmities*, or *Deformities*? You should be much more Loth to have their *Souls* pining away in their *Iniquities*. Man, Are thy *Children*, but the *Children of Swine*? If thou art *Regardless* of their *Souls*, truly thou dost call them so! One of the *Ancients*, namely *Cyprian*, hath a pungent comparison for this matter; *Pray, Consider*; (said that Great man,) *He that minds his Childs Body more than his Soul, is like one, that if his Child and his Dog were like to be drowned, should be solicitous to save his Dog, but let the Child perish in the water.* How deaf art thou, that thou dost not hear a loud cry from the *Souls* of thy *Children* in thine *Ears*, O my *Father*, my *Mother*, *Look after me*!

But more than so; Don't you know, That your *Children*, are the *Children of Death*, and the *Children of Hell*, and the *Children of Wrath*, by *Nature*: And that from you, this *Nature* is derived and conveyed unto them! You must know,
Parents,

to their Children.

II

Parents, that your Children are by your means Born under the dreadful Wrath of God: And if they are not New-Born before they Dy, it had been Good for them, that they never had been Born at all. The law of æquity was, in Exod. 21.19. If one man wound another, he shall cause him to be thoroughly bealed. Your Children are born with deadly wounds of Sin upon their Souls; and they may Thank you for those wounds: Unjust men, will you now do nothing for their Healing? Man, thy Children are dying of an horrid poison, in their Bowels; and it was thou that poison'd 'em. What! wilt thou do nothing for their Succour! Thy Children are thrown into a Devouring Fire; and it is from thee that the Fiery Vengeance of God ha's taken Hold of them. What! wilt thou do nothing to Help them out! There is a Corrupt Nature in thy Children, which is a Fountain of all Wickedness and Confusion. The very Pagans were not insensible of this Corrupt Nature; they Styl'd it our Congenite Sin, and our Domestick Evil, and cry'd out, with Tully, *Simul ac Editi sumus in Lucem, ac suscepti, in omni continue pravitare versamur*, The Jewes have been

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been yet more Sensible of this *Corrupt Nature*; they have *Stil'd* it, our *Evil Frame*, and, *The poison of the old Serpent*; and *This* they understand by *The Enemy*, so often mentioned in the Scripture; And, *The Heart of stone*, and, *The Wicked that watches the Righteous*. Will not you that are *Christians*, then show your *Christianity*, by Sensibly doing what you can, that your *Children* may have a *Better Nature* infused into them?

What shall I Say? I may say, *The Time would fail me to mention* a thousandth part of what might be said. But, in short: Is it not a sad Thing to be *The Father of a Fool*? Alas, man, till thy *Children* become *Regenerate*, Thou art the *Father of a Fool*; Thy *Children* are but the *Wild Asses Colt*! I add; would it not Break thy Heart, if thy *Children*, were in Slavery to *Turks*, or *Moors*, or *Indians*? *Devils* are worse than *Indians*, and *Infidels*: Till thy *Children* are brought home to God, they are the slaves of *Devils*. In a word; *Can thy Heart Endure*, that thy *Children*, should be Banished from the Lord Jesus Christ, and Languishing under the Torments of Sin among *Devils*, in outer Darknells throughout

in their Children.

throughout Eternal Ages? Don't call thy self a *Parent*; Thou art an *Ostrich*; Call not these, the *Children of thy Bowels*; Thou hast no *Bowels*! I will not say, That *Zipporah* call'd her *Husband*, A *Bloody Husband*. But all the *Angels in Heaven* call thee, A *Bloody Father*, and, A *Bloody Mother*; and are astonish'd at the *Adamantine Hardness* of that *Bloody Heart* of thine; and those *Heart-strings* that are *Sinewes of Iron*!

II. Improve the *Baptism* of your *Children*, as an *Obligation*, and an *Encouragement* unto you, *Parents*, to *Endeavour* the *Salvation* of your *Baptised Little Ones*. Of your *Children*, you may say, with *Jacob*, in *Gen. 33. 5*. *These are the Children, that God hath graciously given to me*. Now, Will not you *Heartily give back* those *Children* to *God* again: Their *Baptism* is to be the *Sign and Seal* of your doing so. You generally bring your *Infant Children* unto the *Baptism* of the *Lord*: I suppose, 'tis because you are satisfied, That the *Children of Believers* were in *Covenant* with *God*, in the *Dayes of the Old Testament*; and, That the *Children of Believers*

B

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Heretofore Then had a Right unto the E-
ternal Seal of the Covenant; and, That
in the Days of the New Testament,
they have not Lost this priviledge.
Well, But when you bring your Children
to the Sacred Baptism, what is it for?
Oh, Let it not be done, as an Empty
Formality; as if the Baptism of your
Children, were for nothing, but only
a Formal and a Pompous putting of a
Name upon them. No, but let the se-
rious Language of your Souls, in this
Action, be that of Hannah, in 1 Sam. 1.
28. *I have given this Child unto the Lord,*
as long as he Lives he shall be given unto
the Lord. I find in the private Wri-
tings of an Holy Man, who dyed in
this place, not much above a year ago;
That the Day before one of his Chil-
dren was to be Baptised, he spent the
Time in giving up himself and his
Child unto the Lord, and in Taking
hold of the Covenant for both of them,
and in praying, that he might on the
morrow, be able in much Faith and
Love, and Covenant Obedience, to do it,
at the Baptism of the Lord. On which
he writes, *It is not easie tho' common, to*
offer a Child unto God in Baptism.

Syrs,

to their Children.

Sirs, When you have done thus, for your Children, you have a singular Advantage to plead for the Fulfillment of that word upon them, in Isa. 44. 3. *I will pour my Spirit upon thy Seed, and my Blessing upon thy Offspring.* You may go before the Lord, and plead, Lord, Was not the Baptismal Water poured by thy Command upon my Children! Oh, Do thou now pour upon them the Heavenly Grace, which that Baptismal Water Signified. And now, no sooner let those Children become able to understand it, than you shall make them understand, what the Design of their Baptism was. Parents, I am to tell you, That if you Let your Children grow up, without ever telling them, *That, and, Why,* they were Baptised into the Name of the Lord, you are fearfully Guilty of Taking the Name of the Lord in vain. It was the manner of an Excellent Minister, upon the Baptising of a Child, Solemnly to deliver the Child into the Hands of the Parents, with such words as those, *Here, Take This Child now, and bring it up for the Lord Jesus Christ, I charge you.* God from Heaven speaks the like words to you, O Parents, upon all your Baptised Children.

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Children. And that you may *bring up* your Children for the Lord Jesus Christ, You must as soon as you can, Let them know, That in *Baptism*, they were *Dedicated* unto Him. Show them, That when they were *Baptised*, they were *Listed* among the *Servants* and *Souldiers* of the Lord Jesus Christ, and that if they Live in *Rebellion* against Him, *Wo* unto them! Show them, from, *Mat. 28. 19, 20.* That since they are *Baptised*, *Into the Name of the Father, and the Son, and the Holy Spirit*, they must observe *all Things, whatsoever* the Lord Jesus Christ has *Commanded* them. Show them, from *Rom. 6. 4.* That since they are *Baptised*, they are *Buried with Christ in Baptism*, and must *Live no longer in Sin*, but be *Dead* unto all the *Vanities* of the World. Show them from *Gal. 3. 27.* That since they are *Baptised*, they have *put on Christ*, and must follow His *Example*, and be as He was in the World. Show them from *1 Pet. 3. 21.* That being *Baptised*, they must now make the *Answer of a Good Conscience*, to all the *propofals* of the *New-Covenant*: and God propounding to them, *Shall my Christ be thine, and wilt thou be His?* they must

to their Children. 17

must conscientiously answer, *Lord, with all my Heart ! Put this very solemnly unto your Children ; My Child, Shall God the Father, be thy Father ? Shall God the Son, be thy Saviour ! Shall God the Spirit, be thy Sanctifier ; And art thou willing to be the Servant of that one God, who is, Father, Son, and Spirit ? Leave them not, until their little Hearts are conquered unto That for which they have been Baptised. It has been the Judgment of some Judicious men ; That if Infant Baptism were more Improved, it would be less Disputed. O that it were thus Improved.*

III. Instruct your Children in the Great Matters of Salvation ; O Parents, don't let them *Dy without Instruction.*

There is indeed, an *Instruction in Civil Matters*, which we owe unto our Children. 'Tis very pleasing to our Lord Jesus Christ, that our Children should be well formed with, and well-informed in the Rules of Civility, and not be left a *Clownish, and Sottish, and Ill-bred* sort of Creatures. An Unmannerly Brood is a Dishonour to Religion. And there are many points of a Good Education.

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Education, that we should bestow upon
our Children ; They should Read, and
Write, and Cypher, and be put unto some
Agreeable Callings ; and not only our
Sons, but our Daughters also should be
taught such Things, as will afterwards
make them Useful in their places.
There is a little Foundation of Religion
laid in such an Education. But besides,
and beyond all this, there is an Instruct-
ion in Divine Matters, which our Chil-
dren are to be made partakers of. Pa-
rents, Instruct your Children, in the Ar-
ticles of Religion ; and acquaint them,
with God, and Christ, and the Myste-
ries of the Gospel, and the Doctrines
and Methods of the Great Salvation. It
was Required, in Psal. 78. 5. He com-
manded our Fathers, to make known to
their Children, that the Generation to come
might know, who should arise and declare
them to their Children, that they might set
their Hope in God, and keep His Command-
ments. It was Required in Eph. 6. 4.
Fathers, bring up your Children in the
Nurture and Admonition of the Lord.
Would you have your Children to be
Wise and Good ? I know not why you
should expect it, unless you take abun-
dantly

dance of pains, by your *Instruction* to make them so. There was a *Wise* and a *Good* Son, who gave that Account, how he became what he was ; in Prov. 4. 3, 4. *I was my Fathers Son, and he Taught me.* O Begin betimes, to Tell your Children, *who* is their *Maker*, and *who* is their *Saviour*, and *what* they are *Themselves*, and *what* is like to become of them ; and by no means let them want that Advantage, in 2. Tim. 3. 15. *From a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation.* Cause them to look often into their *Bibles*, and here and there Single out some special *Sentences* from those *Oracles* of Heaven for them to get into their *memories*. And for the better management of their *Instruction*, there are especially Two *Handles*, to be laid Hold upon ; the one is, a Proper *Catechism*, the other is the *Publick Ministry*. Be sure, that they Learn their *Catechism* very perfectly ; But then content not your selves with hearing them say by Rote, the *Answers* in their *Catechism* ; *Question* them very distinctly over again about every clause in the *Answers* ; and bring all to, &c. so plain

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plain before them, that by their saying only, *Yes*, or, *No*, you may perceive that the sense of the Truth is Entred into their Souls. And then, what they hear in the Evangelical *Ministry*, do you Apply it unto them after their coming Home; Confer with them familiarly about the Things that have been handled in the *Ministry* of the Word: Go over one Thing after another, with them, till you see they have got clear *Ideas* of it; Then put it unto them, *Are not you now to Avoid such a thing; or, to perform such a thing!* And, must not you now make such and such a prayer unto God? Bid them then, go do accordingly. Hence also, 'Twere very desirable, that you should watch all opportunities, to be instilling your *Instructions* into the Souls of your little Folks. They are narrow-mouth'd Vessels, and things must be drop after drop instill'd into them. It was required in Deut. 6. 6, 7. *The words which I command thee, Thou shalt teach them Diligently unto thy Children, and shalt Talk of them, when thou sittest in thine House, and when thou walkest by the way, and when thou liest down, and when thou risest up.* How often

to their Children.

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often in a week, are we Diverting our selves, with our Children in our Houses? There they stand before us; There is nothing to hinder our saying some very profitable Thing for them to think upon; Well, can you let fall *Nothing* upon them, that it will be worth their while, for them to think upon? What, *Nothing* of God, and Christ, and of another *World*, and of their own Souls, and of the Sins that may Endanger them, and of the Wayes which they may take to be Happy? Doubtless, you may say *something*. And who can tell? It may be, after you are gone to behold the Face of the Lord Jesus Christ in Glory, these your Children will Remember Hundreds of profitable *Instructions*, that you have given 'em; and Live upon them when you that gave 'em, are Dead. With Two Strokes I will clench this Advice. The one is that in Prov. 22. 6. *Train up a Child in the way he should go, and when he is old, he will not Depart from it.* The other is that in Prov. 17. 25. *A Foolish Son is a grief to his Father, and a bitterness to her that bare him.*

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IV. Parents, With a Sweet Authority over your Children, Rebuke them for, and Restrain them from, every thing that may prove prejudicial unto their Salvation.

Syrs, You can do little for the Welfare of your Children, if once you have lost your *Authority* over them. Would you bring your Children to the Fear of God? Your character then must be that, in 1 Tim. 3. 4. *One that Ruleth well his own House, having his Children in subjection, with all Gravity.* Don't by your Lightness and Weakness and Folly, suffer them to Trample upon you; but keep up so much *Authority*, that your *Word* may be a *Law* unto them. Nevertheless, Let not your *Authority* be strained with such *Harshness*, and *Fierceness*, as may discourage your Children. To treat our Children like *Slaves*, and with such Rigour, that they shall always Tremble and Abhor to come into our presence, This will be very unlike to our Heavenly Father. Our *Authority* should be so Tempered with Kindness, and Meekness, and Loving Tenderness, that our Children may
Fear

to their Children.

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Flour us with Delights, and see that we Love them, with as much Delight. Now, Let our Authority, effectually keep in our Children, from all their unruly Exorbitancies and Extravagancies. If we let our Young Folks grow Head-Strong, and if we grow Afraid of compelling them to the Wholesome Orders of our Families, we have even given them up to Ruine. God brought that Son to an Untimely and a Terrible End, of whom 'tis reported, in 1 King. 1. 6. His Father had not Displeased him at any time, in saying, Why hast thou done so? I beseech you, Parents, Interpose your Authority, to stop and check the Carrier of your Children, when they will be running into the paths of the Destroyer. Gratify them with Rewards of Well-doing, when they Do well; but let them not be gratified with every Ungodly Vanity, that their Vain Minds may be set upon. Wherefore keep a strict Inspection upon their Conversations; Examine, How they spend their Time? Examine, What Company they keep? Examine, Whether they take no Bad Courses? Be not such Foolish Enemies to your selves, and your Children, as to

ount

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count them your *Enemies*, that shall
Friendlily advise you of their *Miscarria-*
ges. That *wretched Folly*, is a very *Fre-*
quent One! When you Find out their
Miscarriages, effectually *Rebuke* them,
and *Restrain* them. Incurr not the In-
dignation of Heaven, once Incurr'd by
a Fond Father, in 1 Sam. 3. 13. *I will*
Judge his House for ever, for the Iniquity
which he knoweth; because his Sons made
themselves vile, and he Restrained them
not. Ah, Thou Indulgent Parent; If
thou canst not Cross thy Children, when
they are disposed unto that which is
for the Dishonour of God, God will
make thy Children to become Crosses un-
to thee. Syrs, When your Children do
amiss, call them Aside; set before them
the *Precepts* of God which they have
broken, and the *Threatnings* of God,
which they provoked. Demand of
them, to profess their Sorrow for their
Fault, and Resolve that they will be no
more so Faulty. Yea, There may be
occasion for you, to consider that Word
of God, in Prov. 13. 24. *He that spareth*
his Rod, hateth his Son, but he that loveth
him, chasteneth him betimes; and that
Word, in Prov. 19. 18. Chasten thy Son,
while

to their Children. 27

while there is Hope, and let not thy Soul spare for his Crying ; and that word, in Prov. 23. 13; 14. *Withhold not Correction from the Child ; for if thou beatest him with the Rod, he shall not Dy ; Thou shalt beat him with the Rod, and shalt deliver his Soul from Hell.* But if it must be so, Remember this Counsil ; Never give a Blow in a passion. Stay till your passion is over ; and let the Offenders plainly see, that you deal thus with them, out of pure Obedience unto God, and for their true Repentance. One of the Ancients, has this Ingenious gloss . In the Tabernacle, *Aarons Rod*, and the *Pot of Manna*, were together ; so (saies he) when the *Rod* is used, the sweetness and goodness of the *Manna* must accompany it : and *Mercy* be joined with *Severity*. Let me leave that præmonition with you, in Prov. 29. 15. *A Child left unto himself, bringeth his Mother to shame.*

V. Lay your **Charges** upon your Children ; Parents, Charge them to *Work about their own Salvation*. The Charges of Parents have a great Efficacy upon many Children ; To Charge 'em vehemently, is to Charm 'em wonderfully.

C

Command

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Command your Children, and it may be they will Obey. Let Gods Commands be your Commands, and it may be your Children will obey them. Lay upon your Children, the Charges of God, as David once upon his, in 1 Chron. 28. 9. My Son, know thou the God of thy Father, and serve Him with a perfect heart, and with a willing mind; if thou seek Him, He will be found of thee, but if thou forsake Him, He will cast thee off for ever.

Now, Syrs, You will do well, to single out some singular Charges of God, and calling your Children one by one before you, Lay those Charges upon them, in the Name of the God that made them, and obtain from them, if you can, a promise that they will Observe those Charges, with the Help of that God. I'll set before you, Three or Four of those Charges.

Let one of your Charges upon your Chi'dren, be That in 1 Joh. 3. 23. *This is His Commandment, that we should Believe on the Name of His Son Jesus Christ.* Charge them to carry their poor, guilty, ignorant and polluted and Enslaved Souls, unto the Lord Jesus Christ, that
He

to their Children.

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He may *Save* them from *their Sins*, and *Save* them from the *Wrath to come*. Charge them, to mind how the Lord Jesus Christ Executes the Office of a Prophet, and a Priest, and a King, and Cry to Him, that He would Save them in the Execution of all those Blessed Offices.

Let another of your Charges be that in Hag. i. 5, 7. *Thus saith the Lord of Hosts, Consider your Wayes*. Charge them to set apart a few minutes now and then, for Consideration; and in those minutes, Charge them to Consider, what they have been doing, and what they should have been doing, ever since they came into the World, & if they should immediately go out of the World, what will become of them throughout Eternal Ages. I have Read of a Dying Parent, who laid this Charge upon his wild Son, That he would allow one quarter of an Hour every Day to Consider on something or other, any Thing, as his Fancy led him. The Young man having for some while done so, at last began to consider, why his Dying Parent should lay such a Charge upon him. This brought on so many Devout

C 2

Thoughts

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Thoughts, that e're long, in the Conversion of the Young man, the Desire of the *Dying Parent* was accomplished. Oh ! If you could Engage your *Children* to *Think upon their Wayes*, there would be Hopes of their *Turning to God*.

But, Let a Third of your *Charges*, be that in Mat. 6. 6. *Enter into thy Closet, and when thou hast shut thy Door, pray to thy Father that sees in secret*. Charge them to Retire for *Secret Prayer*, every Day that comes over their Heads. Talk with them, till you see, that they can tell, what they should *pray for* : And then, often *charge* them to *pray every day* ; yea, sometimes *Ask* them, *Do you Remember the charge I Laid upon you ?* Ah, Parent, Thy *Children* will do well ; while it can be said, *Behold, They pray*. And thy House filled with thy *Childrens Prayers*, would be better accommodated, than if it were filled, with all the Riches of the *Indies*.

Let a Fourth of your *Charges* be That, in Prov. 9. 6. *For sake the Foolish and Live*. Charge them to avoid the snares of *Evil Company* ; Terrify them with Warnings of those *Deadly Snares*.
Often

to their Children. 29

Often Repeat this Charge unto them,
That if there be any *Vicious Company*,
they shun them, as they would the
Plague or the *Devil*. Often say, *My*
Son, if *Sinn.rs* entice thee, consent thou not.
Often say, *My Child*, *Walk with the*
Wise, and thou shalt be wise, but a *Com-*
panion of Fools shall be destroyed. Oh,
Don't let the *Beasts* of prey, carry a-
way thy *Children* alive.

Shall I add; It is here intimated;
That an *Abraham*, is to Command his
Children, very particularly, about, *The*
Way of the Lord. *The Way of the Lord*,
is the *Way* of his Right, pure, *Instituted*
Worship. Well then, Command your
Children, That they don't Forsake the
Holy *Institutions* of the Lord Jesus
Christ, and Embrace a *Vain Worship*,
consisting of Things that He never In-
stituted. There are some clauses in
the *Second Commandment*, which inti-
mate, That if *Parents* would see the
Mercies of God upon their *Children*,
they must Charge them, to Worship
God, only in those *Ways*, of Worship,
that God hath Appointed.

Thus keep Charging of your Chil-
dren, while you Live. And, if you are

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capable so to Do, Do it once more with all possible Solemnity, when you come to *Dy*. The words of a *Dying Parent*, will probably be *Living Words*, and *Lively Ones*. When our Excellent *Mitchel* was a *Dying*, he let fall such a Speech as This, unto a Young Gentleman, that Lodg'd in his House, *My Friend, As a Dying man, I now charge you, that you don't meet me out of Christ in the Day of Christ*. This one Speech, brought into Christ, the Soul of that *Young Gentleman*! Truly, If your *Dying Lips*, may utter such *Dying Words* unto your *Children*, who can tell, but they may then be brought into Christ, if they were never so before! But, lest you should have no opportunity to *Speak* in a *Dying Hour*, why should you not *Write* such Things, as you would have them to Think upon, when you shall be *Dead and Gone*? An unknown deal of Good, may your *Children* Reap, from the Admonitions, that a *Dying Parent* may Leave unto them.

VI. Parents, Be Exemplary: Your Example may do much towards the *Salvation* of your *Children*. Your Works will

to their Children. 31

will more *Work* upon your *Children*, than your *Words*; Your *Patterns* will do more than your *Precepts*; your *Copies* than your *Counsils*. What was then said unto *Pastors*, may very fitly be said unto *Parents*, in Tit. 2. 2. In all Things show thy self a pattern of good works; & in 1 Tim. 4. 12. Be thou an Example in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity. 'Twill be impossible for you to infuse any Good, into your *Children*, if you appear void of that Good your selves. If the *Old Crab* go backward, it is to no purpose, for the *Young One* to be directed unto going forward: Syrs, *Young Ones*, will Crawl after the *Old Ones*. Would you have your *Children*, well principled with the *Fear* and *Faith* of God? Mind that passage, in Act. 10. 2. *Cornelius was a devout man, and one that Feared God, with all his House*. Mind that passage, in Act. 18. 8 *Crispus Believed on the Lord, with all his House*. It seems, the whole *House*, is like to do, as the *Parents* do. 'Tis, as *Austin* expresses it, the usual Cry, *Nolumus esse meliores quam patres*, We will be no Better than our *Parents*. If the *Parents* will make their Cakes

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Cakes to the Queen of Heaven, the Children will kindle their Fires for them. Justin Martyr somewhere Enquires why the Prophet Elisha imprecated the Revenges of Heaven upon the Children that mocked him, when they hardly understood what they did? And he answers, The Children Learnt their wicked Language from their Parents, and now God punished both of them together. Parents, Let your Children see nothing by you, but what shall be commendable and imitable. Be able to say unto your Children, My Child, Follow me, as you have seen me follow Christ. Let them from your Seriousness, and your Prayerfulness, and your Watchfulness, and your Sanctification of the Lords-Day, be taught, how they should walk and please God.

You Bid them do well; Show them How!

VII. Prayer, Prayer, must be the **Crown** of all: Parents, Is it your Hearts Desire? Let it be also your Prayer, for your Children, that they may be Saved. Prayer for the Salvation of any Sinners, avails much. How much may it avail
for

to their Children.

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for the Salvation of our Sinful Children? Much avail'd that Prayer of David, in 1 Chron. 29. 19. Lord, Give unto my Son a perfect Heart, to keep thy Commandments. Parents, Make such a Prayer for your Children, Lord, Give unto my Child, a New Heart, and a Clean Heart, and a Soft Heart; and an Heart after thy own Heart. We have been told, That Children once were brought unto our Lord Jesus Christ, for Him to put His Hands upon them; and He put His Hands upon them, and Blessed them. Oh! Thrice, and Four Times Blessed Children! Well, Parent, Bring thy Children unto the Lord Jesus Christ; It may be, He will put His Blessing, and Healing, and Saving Hands upon them: Then, They are Blessed, and shall be Blessed for evermore! If Abraham Cry to God, O that my Son Ishmael may Live in thy sight! God will say to Abraham, Concerning Ishmael, I have heard Thee! Pray for the Salvation of thy Children, and carry the Names of every one of them, every day before the Lord, with Prayers, the Cries whereof shall pierce the very Heavens. Holy Job did so! Job 1. 5. He offered according to the Number

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ber of all his Children; Thus did Job continually. Address Heaven with daily *Prayers*, That God would make thy *Children* the *Temples* of *His Spirit*, the *Vessels* of *His Glory*; and the *Care* of *His Holy Angels*. Address the Lord Jesus Christ, with *Prayers*, like them of old, That all the *Maladies* upon the *Souls* of thy *Children* may be cured, and that the *Evil One* may have no possession of them. Yea, When thou dost cast thine *Eyes* upon the *Little Folks*, often in a day dart up an *Ejaculatory Prayer* to Heaven for them; *Lord, Let this Child be thy Servant for ever.* If thy *Prayers* are not presently answered, be not thereby *Disheartened*: Remember the Word of the Lord, in *Luk. 18. 1.* *That men ought always to pray, and not to Faint.* Redouble thy *Importunity*, until thou speed for thy *Child*, as the poor *Woman of Canaan* did. Join *Fasting* to thy *Prayer*; It may be, *The Evil in the Soul of thy Child*, will not go out, without such a *Remedy*. *David* betakes himself to *Fasting*, as well as *Prayer*, for the *Life* of his *Child*. Oh, Do as much for the *Soul* of thy *Child*! *Wrestle* with the Lord. Receive no *Denial*. Earnestly protest,

to their Children. 35

protest, Lord, I will not let thee go, except thou Bless this poor Child of mine, and make it thy own! Do thus, until, if it may be, thy Heart is Raised by a Touch of Heaven, to a particular Faith; That God has blessed this Child, and it shall be Blessed and Saved for ever. But is this all that is to be done? There is more. Parents, Pray with your Children, as well as for them.

Family prayer must be maintained by all those Parents, that would not have their Children miss of Salvation, and that would not have the Damnation of their Children horribly fall upon themselves. Man, Thy Family is a Pagan Family, if it be a Prayerless Family: And the Children going down to the place of Dragons from this thy Family, will pour out their Execrations upon Thee, in the Bottom of Hell, until the very Heavens be no more.

But, besides your Family Prayers, O Parents, why should you not now and then, take one capable Child after another, alone before the Lord? Carry the Child with you, into your Secret Chambers; make the Child kneel down by you, while you present it unto the Lord,

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Lord, and Implore His Blessing upon it. Let the *Child*, hear the Groans, & see the Tears, and be a witness of the Agonies, wherewith you are *Travailing* for the Salvation of it. The *Children* will never Forget what you do; It will have a marvellous Force upon them.

Thus, O *Parents*, You have been told, what you have to do, for the *Salvation* of your *Children*; and certainly, their *Salvation* is worth all of this!

Your *Zeal* about the *Salvation* of your *Children*, will be a symptome of your own *Sincerity*. A total want of that *Zeal*, will be a *Spot* upon you, that is not a *Spot* of the *Children* of God.

God will Reward the *Zeal*. 'Tis very probable, That the *Children* thus cared for, will be the *Saved* of the Lord. Your *Glad Hearts* will one day see it, if they are so: 'Twill augment your *Heaven*, thro' all *Eternity*, to have *These* in *Heaven* with you.

And let it be Remembred, That the *Fathers*, are not the only *Parents* obliged thus to pursue the *Salvation* of their *Children*: You that are *Mothers*, have not a little to do for the *Souls* of your *Children*,

to their Children.

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Children, and you have Opportunity to do more than a Little. Bathsheba the Mother of Solomon, and Eunice the Mother of Timothy, did greatly Contribute unto the Salvation of their famous and worthy Sons. God has Commanded Children, Forsake not the Law of thy Mother; Then, a Mother must give the Law of God unto them. 'Tis said of the Vertuous Woman, She Looks well to the Wayes of her Household; Then, a Vertuous Mother Looks well to the Wayes of her Children. Your Children may say, In Sin did my Mother Conceive me. Oh, Then Let Mothers do what they can, to Save their Children out of Sin. And especially, Mothers, Do you Travail for your Children over again, with your Earnest Prayers for their Salvation, until it may be said unto you, as it was unto Monica the Mother of Austin, concerning him; 'Tis impossible, that thy Child should perish, after thou hast Employ'd so many Prayers and Tears for the Salvation of it.

Now, God give a Good Success to their poor Endeavours!

D

The

THE Duties of CHILDREN

To their

Parents.

DEUT. XXVII. 14, 16.

The Levites shall speak, and shall say unto all the Men of Israel, with a loud voice: Cursed is he that setteth Light, by his Father or his Mother. And all the people shall say, Amen.

I Am going to Entertain you with a Discourse, that cannot have a fitter præface, than those words, in Psal. 34. 11. *Come, ye Children: Hearken unto me, I will teach you the Fear of the Lord. The Children of my Neighbours,*

hours, are now appearing among us ; Yea, Our Little Ones are no Little part of the Assembly. And very many of these, are the Children of pious Parents, the Children whose Piety has therefore been fervently desired and required by their Parents. Come, ye Children, Harken to me ; I will tell you, what you shall do, that your Parents may be Happy in you, and that your own Happiness may be secured and increased.

There was a Solemnity sometimes observed upon the Two Mountains of Ebal, and Gerizzim, in the Land of Israel. On the Top of Mount Ebal, there stood Six of the Israelitish Tribes, and Six on the Top of Mount Gerizzim. Certain Levites with the Ark of God, in the Valley between them, directing themselves unto Mount Ebal, with a Loud Voice, uttered very Distinctly, no less than Twelve terrible Curses ; unto which the Tribes on that Mount, made the very Heavens ring, with a dreadful, Amen, unto them. But between each of these Curses, the Levites directed themselves unto Mount Gerizzim, with Blessings directly opposed unto those Curses ; and the Tribes

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on that Mount, gave the Shout of a
Joyful, *Amen*, upon them. 'Tis true,
the Order prescribing the *Blessings*, is
not so distinctly Recited by *Moses*, as
that of the *Curses*; because 'tis Reserv-
ed as the Special Glory of our Blessed
Lord Jesus Christ, and of His *Glorious*
Gospel, to bring in the *Blessings* of Obe-
dience. Until the *Gospel* of the Lord
Jesus Christ arrive unto us, the *Law*
does pronounce unto us nothing but
Curses, we hear nothing but a *Thunder*
of *Wrath* Cursing of us

The Second of the Direful *Curses*,
which the *Levites* of God, facing to
Mount *Ebal*, pronounced was, *Cursed*
be he that sets Light by his Father or his
Mother. Doubtless, when the vast Bo-
dy of people, as one man, replied, *A-*
men, upon it, it sounded like an horri-
ble Thunder-clap. Yea, but the Thun-
der-clap is not yet over; the peals of it,
are this very Day to be again Sounded,
in the midst of you, O Congregation
of God. We read, that when the
thing thus Appointed, was first observ-
ed, by the Tribes of *Israel*, in the Days
of *Joshua*, [*Josh. 8. 35.*] There were
the *Little Ones*, in the Congregation. It
is

to their Parents.

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is not amiss, that there are so many *Little Ones*, in the Great *Congregation* here come together; and unto *Them* especially, am I now to bring that *Warning from God*.

The Heavy Curse of God, will fall upon those Children, that make Light of their Parents.

To Set *Light* by ones *Parents*, is in other words, to Treat them with any *Ungodly Contempt*: And, you mind it, *My Children*, that the *Curse of God* is denounced, not only upon *Children*, which cast *Contempt* upon their *Fathers*: Oftentimes the *Fathers* have the *Wisdom* to keep up their *Authority*, and keep themselves above the *Contempt* of their *Children*. But the *Mothers* do more frequently by their *Fondness*, and *Weakness*, bring upon themselves, the *Contempt* of their *Children*, and Lay themselves Low, by many *Impertinencies*. Now, behold, the *Admonition of Heaven*; the *Children* which cast *Contempt* upon their *Mothers*, do also bring themselves under the *Curse of God*.

D ;

Thy

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The Curse of God! The Terriblest Thing that ever was heard of; The First born of Terribles! Can I mention this Tremendous Thing, The Curse of God; and, Oh, My Children, Will not you Tremble at it? Who can forbear crying out, as Elisha did, when he heard the Thunders of God rattling in the Heavens over him, At this my heart even Trembles, and it is moved out of its place! I hope, none of you are come to such a Degree of Atheism, as to Defy, the Curse of God: You won't mock at the Fear of the most Fearful Thing, in the World. But give me your Attention, while I do from the Oracles of the Almighty God, handle that CASE among you.

C A S E.

What Respects to their Parents must be rendered by the Children, that wou'd not by Affronts to their Parents, bring down upon themselves the dreadful Curses of God?

The Lessons, which I have now to set you, My Children, be these.

J. Maury

7. Maintain in your own Spirits, a Dread of those Dreadful Curses, with which the God of Heaven uses to take Vengeance on the Children, who put not Respect, but Contempt, upon their Parents. Behold, how dreadfully the Judgments of God follow the Children that Set Light by their Parents; and Oh, my Warned Children, upon the sight of those Warnings, cry out, Lord, my Flesh trembles for fear, and I am afraid of those Judgments!

Indeed there is no Sin more usually Revenged, with the Sensible and Notable Curses of God, than that Sin, The Contempt of Parents. Exasperated Parents themselves, do sometimes Imprecate Curses upon their Children; and the the Invisible World with a strange, but a quick work, usually saies, Amen, to those Curses. But, I beseech of you, O Parents, that be your Exasperations what they will, you forbear to use any Imprecations on your Children. Alas, They will be Cursed Children fast enough, without the least Ill wish of yours to hasten it. When it was Instituted, that the Levites were to proclaim, Cursed is

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he that sets Light by his Father, or his Mother, One part of the Institution was, *All the people shall say, Amen.* Truly, it often comes to pass, that when the Curses of God come upon them that set Light by their Parents, it shall be so, that all the people shall take Notice of it; all the people shall see an, *Amen*, set unto it, shall see it Ratified. Children, I must be a little particular with you.

First. *Undutiful Children*, for the Sin of the Contempt they cast upon their Parents, are often Cursed by God, with being Left unto yet more Sin against Him. I could not have spoken a more Terrible word! This is most certain, The more Sinful any man is, the more Cursed is that man. It is an amazing Vengeance of God, that gives a Sinner up to Sin for Sin, and Curses a Sinner for one Sin, by Leaving him to another. But Undutiful Children, are commonly Cursed, and Banned by such a Vengeance of God. We read of some Sinners, whom the Justice of God, gives up to Sin; and this is one Brand upon those doleful Sinners, in Rom. i. 30. *Disobedient unto Parents.* The Fifth Command.

to their Parents. 45

Commandment stands in the Front of all the Six, upon the *Second Table* of the Law. *Children*, If you break the *Fifth* Commandment, there is not much Likelihood, that you will keep the rest ; No, there is Hazard, that the *Curse* of God, will give you up to break every one of them all. *Undutiful Children* soon become horrid Creatures, for *Unchastity*, for *Dishonesty*, for *Lying*, and all manner of Abominations : And the *Contempt* which they cast upon the Advice of their *Parents*, is one thing that pulls down this *Curse* of God upon them. They who Sin against their *Parents*, are sometimes by God given up to Sin against *all the world* beside. Mind the most Scandalous Instances of Wickedness and Villany ; You'l ordinarily find, they were first *Undutiful Children*, before they fell into the rest of their atrocious Wickedness.

Secondly. *Undutiful Children* for the Contempt they cast upon their *Parents*, are often *Cursed* by God, with a *Mischief* brought upon all their Affayrs. A Strange *Disaster* uses to follow *Undutiful Children*, much *Evil* pursues that kind

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kind of *Sinners*; there is a secret *Vengeance* of God, perplexing their *Affayrs*; thro' that *Vengeance* of God, None of their *Affayrs* do prosper with them. When *David* was vexed with one of his *Undutiful Children*, he could foretel, in *Psal. 55. 19.* God shall *Afflict* them. There is a *Secret Blast* of God, upon *Undutiful Children*. They are *Afflicted* in their *Estates*: It is the *Curse* of God upon them, for their being *Lothe*, to do what they could for their *Parents*, with their *Estates*. They are *Afflicted* in their *Bodies*: It is the *Curse* of God upon them, for their *Dis honouring* the *Parents* of their *Bodies*. God *Afflicts* them with *Reproaches*: 'Tis the *Curse* of God upon them; They have *Reproached* or *Despised* their *Parents*. They are followed with one plague after another, by the *Irresistible Wrath*, and *Curse* of God: They can't comprehend, how they come to be so plagued in all their *Interests*: 'Tis it may be their *Contempt* of their *Parents*, that has, been the *Worm* at the *Root*, which causes all to wither with 'em. And if these *Undutiful Children*, ever Live to have *Children* of their own, God pays 'em

to their Parents. 47

'em home in their own Coin; God pays 'em in the *Undutifu'ness* of their own Children; In the *Undutifu'ness* of their own Children, God makes 'em, to possess the *Iniquities* of their Youth. *Judah*, cast Contempt upon his Parents, by Marrying a *Canaanite's*, as it should seem without their Consent: God Cursed this *Judah* with a couple of Children, who were such Wretches, that the Immediate Hand of Heaven, dispatch'd 'em out of the World. You have doubtless been inform'd of that famous History, in the *Theatrum Historiæ*; A vile Son did once beat his old Father, and then Drag him to the Threshold of the House, by the Hair of the Head. Afterwards, when he grew Old himself, (which by the way, was a *Rare Thing*!) his own Son did in like manner beat him, and then Drag him also, by the Hair of the Head, not only to the Threshold, but out of the Doors, into the Dirt. Hereupon he cryed out with Anguish, *Ab! If this Varlet had pull'd me only to the Threshold, I had been served, but just as my Father was by me!* Children, Remember this.

Thirdly.

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Thirdly. *Death* ; Yea, an *Early Death*, and a *Woful Death*, is not seldom the *Curse of God* upon *Undutiful Children*, for their being so. It is the *Tenour of the Precept*, *Honour thy Father and thy Mother*, that *thy Dayes may be long upon the Land*. Mind it, *Children* ; Your *Dayes* are not like to be long upon the *Land*, if you *Set Light by your Father, or Mother*. When *Absalom*, with his *Crue*, was manifesting a *Bloody Undutifulness*, his offended *Father* prædicted thus much, *That those bloody and crafty men, should not Live out half their Dayes*. Why, he knew, that the very *Finger of God*, had once written as much as this comes to ; *That Children, which did not Honour their Parents, must not look to have their Dayes long in the Land*. We have all heard the *Fate of that Undutiful Absalom* ; now some *Travellers Report*, that in the place where *Absalom* was *Buried*, there is now a vast *Heap of Stones*, thus produced : It is customary for them, that go by the place, to throw a *Stone* upon it, using these words ; *Thus it shall be done unto the Son that Rebelleth against his Father*. Stand still, O my *Children*,
and

to their Parents.

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and Look with Horror upon the Grave of *Absalom*: Read there, and see the *Curse* of God upon the *Undutiful*. Children that cast *Contempt* on the *Parents*, who have been the *Instruments* of their *Life*, do thereby, what, but make *Forfeitures* of their *Life*? It becomes *Children* to reckon it one main *Design*, and *Business*, and *priviledge* of their *Life*, to be *Comforts* unto their *Parents*: When they cease to do so, God with a *direful Curse* often gives that *Order* about them, *Take away the Life* of that *Undutiful Creature*! That *Creature* shall no longer *Live* in the *World*. It was an *Edict* of *Heaven*, in *Exod.* 21. 17. *He that curseth his Father or his Mother, shall surely be put unto Death*. And what shall then be done unto the *Children*, that prove *Curses* unto their *Father*, or their *Mother*? *Undutiful Children* are so; But the *Curse* of God puts them to *Death* for it: And because those *Undutiful Children* are *Wicked* overmuch, therefore they *Dy* before their *Time*. Yea, 'tis no unusual *Thing* for the *Death* of *Undutiful Children*, to be *Embittered* with some *Extraordinary Circumstances* of *Confusion* and *Calamity*

So The Duties of Children
mity. I tell you, O Undutiful Children;
There is Danger, Lest you be so Cursed
of God, as to be Hanged on a Tree, at the
Last. It is Remarkable, That the most
of them, who are Executed on the
Gallows, do at their Execution cry out
of This: Oh, 'Tis my Undutifulness unto
my Parents, 'Tis my Disobedience unto my
Parents, that hath brought me unto this
Lamentable End! It is a memorable
passage, in Prov. 30. 17. The Eye that
mocks at his Father, and despises to obey
his Mother, the Ravens of the Valley shall
pick it out, and the young Eagles shall Eat
it. It seems, an Untimely and a Tra-
gical Death, often Exposes the Carcales
of those Children, to the Carnivorous
Fowls of Heaven. There was a Law
in Israel, Deut. 21. 21. That the Rebel-
lious Child should be put to Death. After
Stoning, he was Hang'd up; for in Israel
they Hang'd up none, till they had first
otherwise kill'd him; and no doubt, his
Corpse being taken down, as it was to
be before Sun set, it was thrown into a
Noted Pit, such an one as that, into
which they threw the Corps of Judas
over the Precipice; & there the Fowls
of Heaven prey'd upon it, Agur per-
haps

to their Parents.

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haps alludes to This; And we often see it so, that the *Rebellious Child*, is left of God, unto those Crimes, for which he is put to *Death*, e're it be long. More than so; *Undutiful Children* are *Unnatural Children*; And the *Curse of God* sometimes gives over *Unnatural Children* to commit the most *Unnatural Murders*. They have *Murdered themselves*, and been *Self-Destroyers*; and as they have *Sinn'd against Nature*, so they *Dy* the most *against Nature*, that can be. A *Young man* in this *Country* *Drown'd* himself; but he *Left* behind him, a *Writing* to his *Father*, wherein he complain'd, *O Father, I have kept my Soul, as long as I could; My Ruine was the pride and stubbornness of my Tender Years! But is this all?*

No; Lastly; All the *Curse of God* upon *Undutiful Children* hitherto, is but the *Death*, riding the *Pale Horse* in the *Revelation*; whereof 'tis said, *Hell followed*. I am after all to tell you, That the *Vengeance of Eternal Fire*, will be the portion of *Undutiful Children* after all; *Children* that cast *Contempt* upon their *Parents*, God will cast into the *Vengeance of Eternal Fire* at the *Last*, and into

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Everlasting Contempt. Surely, the *Damned*, are the *Cursed* of God! Hear, O Children; If you are the *Children of Rebellion*, the *Curse* of God will make you the *Children of Perdition*, throughout *Eternal Ages*. *Undutiful Children*, what are they, but the *Children of Be-lial*? This is as much as to say, They are the *Children of Satan*; and unto *Satan* they shall go. The Bible has call'd 'em, *The Children of the Devil*; And whither shall the *Children of the Devil* go, but into the *Everlasting Fire*, prepared for the *Devil and his Angels*? The *Fiends of Darknes*s, will be the *Ravens*, and the *Eagles*, that shall fasten their *Talons*, in the *Eyes* of those *Children*. When our Lord *Jesus Christ*, the *Judge of the World*, foretels, that in the *Day of Judgment*, having said unto those on His *Right Hand*, *Come ye Blessed*, He will say unto those on His *Left Hand*, *Depart, ye Cursed, into Everlasting Fire, with the Devil and his Angels*; He seems to allude unto the *Action* between *Gerizzim* and *Ebal*. Truly, the *Children* *Damn'd* of old, upon *Mount Ebal*, for *Setting Light* by their *Father* or their *Mother*, will be
They,

to their Parents. 53

They, whom the Lord Jesus Christ, will one Day Doom, to Depart from Him into Everlasting Fire, with the Devil and his Angels. It was said, in Prov. 20. 20. *Whoso curseth his Father, or his Mother, his Lamp shall be put out in Obscure Darknes.*

Children, If by *Undutifulness* to your Parents, you incur the Curse of God, it won't be Long before you go down into *Obscure Darknes*, even, into *Utter Darknes*: God has Reserv'd for you the *Blackness of Darknes* for ever. The very Children of the Kingdom themselves, have been cast into that hideous *Darknes*, when they have prov'd *Undutiful*. Be it known to you; That *Undutifulness* to your Parents, will bring you to feel many Stripes, from an Enrag'd Conscience in the World to come; for you know the Will of God; Your *Undutifulness* is a Sin against your Conscience. Yea, be *Dutiful* to thy Parents, or expect all the formidable outpourings of an Infinite and Eternal *Wrath* upon thy Soul. Thou dost not value the *Wrath* of thy Parents; It is a *Light Thing* to thee: But the *Wrath* of the Lord God Omnipotent, Oh, Don't make *Light* of

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That ; It is a fearful thing to fall into the Hands of the Living God !

I hope, we have been long enough upon Mount *Ebal*. Shall we now turn a little unto Mount *Gerizzim* ?

II. Let the Signal Blessings of God, upon Children who treat their Parents with due Respect, find much Respect with you, be a great Encouragement unto you, have a strong Impression upon you. The Levites, as far as we understand, were to turn unto Mount *Gerizzim*, and with a loud voice to say, *Blessed be he, who doth not set Light by his Father, or his Mother : And all the people were to say, Amen.* Hearken, O my Children, to the Blessings of God, that shall be poured and showred from on High upon the Dutiful ; and let them charm you, into all possible Dutifulness. There are Children, whose continual Desire and Prayer it is, That they may be in all Things made Rich Blessings unto their Parents. They Honour their Parents, and are an Honour to their Parents. Their Parents do with Glad Hearts behold their Wisdom, and must bear this Testimony for them, *Never were*

to their Parents.

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were Parents more Happy in their Children. O the Blessings that belong to Children of such a Character! If it might be said, as it was by David, when God gave him a Dutiful Son, that was to Build the Temple of the Lord; in Psal. 127. 5. *Blessed is the man, that hath his Quiver full of such Arrows; ; Then surely, Blessed are the Arrows, that are in the Quiver of such a man!* The Holy Spirit of God sets a special Remark, upon that Command, which requires Children to be Dutiful unto their Parents: in Eph. 6. 2. *'Tis the First Command* [of the Second Table] *with a promise, That it may be well with thee. It shall be well with you, O ye Dutiful Children; you have the word of a God for it. You may note it, That in the Command, what we Translate, That thy Days may be Long, is to be read, That they may prolong thy Days. Who are those They? They are thy Father, and thy Mother. But how can thy Father, and thy Mother, prolong thy Dayes? How, but by Blessing of thee, in the Name of the Almighty God. If the Dayes of such a Child be not prolong'd, we must allow a Sovereignty in such Dispensations of Heaven; but there is cause to hope, for such a*

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Child, that God has *prolong'd* his *Dayes*, in the Happiness of the Heavenly Word. This is plain; Those *Parents*, that are Blessed with Dutiful *Children*, do with an inexpressible Agony wish all sorts of *Blessings* to their *Children*. If it were in their power, to confer *Blessings* upon their *Children*; Oh, how much would they do for them! Now because, 'tis in the power of God alone to confer *Blessings* upon us, these *Parents* go to God, for their *Children*, and they say with good old *Jacob*, *God bless the Lads!* I assure you, such Benedictions from *obliged Parents*, have a more than ordinary Authority, and Efficacy in them. For ones *Parents* to go before God, and plead, *Ab, Lord, such a Child of mine, has Loved me, and Served me, and Helped me; and his good Carriage to me, has been such, that even upon that Account I have reason to wish him all the good in the world: I therefore bring that Child unto thee, and I pray thee to Bless him with all the Blessings of Goodness: To be thus Blessed by ones Parents, O my Children, 'tis a thing of more value than if a rich Inheritance were to be received from them. This is very certain,*

certain, There is no point of Religion, more certainly and commonly Rewarded with *Blessings* in *this world*, than that of rendering unto *Parents* the Dues that pertain unto them. A signal Prosperity, even in *this world*, uses to attend those *Children*, that are very Obedient or Serviceable unto their *Parents*. Those *Reckabites*, that Obey the Commandment of their Father, Thus said the Lord of Hosts, They shall stand before me for ever. There are *Children*, who have with unspeakable pleasure, supported their Aged *Parents*, in their Necessities; They have said unto their Necessitous Parents, like *Joseph*, Thus saith thy Son, come down to me, Thou shalt be near to me! I believe, There are some at this very Time, in this very place, who can say, That from the Time, they did for their Parents as they have done, God hath signally Smiled upon them. Friend, That Aged Father or Mother, in thy House, is not only the *Glo y* of thy House, but a better and a richer Thing than a Mine of Silver there.

Children, Be *Blessings* to your *Parents*, and be Assured, That those *Parents* will be Greater *Blessings* to you, than you can

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can be to *Them*. They will be so as
Long as they Live; yea, more than
so; After your *Parents* are Dead and
Gone, the Effects of their *Prayers* will
yet Live: All the *Prayers* which those
Gratified *Parents* put up for you, will be
still Answering, after they are Dead,
as long as you your selves do Live.
David had been a Son, very Tender of
his *Parents*: and now, says *David*, in
Psal. 27. 10. *When my Father and my*
Mother forsake me, then the Lord will take
me up: He'll Requite all that I did for
my Father, and my Mother. Shall I
go a step further? When you, your
selves also are Dead and Gone, even
Your Children may Reap the Fruits of
what you did for *your Parents*: Your
Posterity, may fare the better for your
Dutifulness. The Jews have a Notion
among them; 'That for the sake of
' the Honour, that *Esau* paid unto his
' Father, the *Israelites* Long after might
' not Extirpate the *Edomites*, who were
' the *Posterity* of *Esau*. *Moses* tells the
' *Israelites*, *You have compassed this Moun-*
' *tain Long Enough.* Why? Because *E-*
' *sau* compassed a *Mountain* in Hunting
' for his Father,

But

to their Parents.

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But after all; Dutiful Children acting upon principles of Christianity, may hope to meet with their Christian Parents in Heaven; There *Abraham* the Religious Father, There *Isaac* the Dutiful Son, There *Jacob* the Dutiful Grand-Son, are Together; Blessed are they that meet there, in the *Light of the face of God*; Blessed throughout *Eternal Ages*! Consider This, O Children; and *Set not Light* by your Parents.

But being, by these Considerations prepared for it, it may now be Time to say;

III. The *Respects* that Children must render unto their Parents, are comprized in those *Three Words*, *Reverence*, and, *Obedience*, and *Recompence*. Children do *Set Light* by their Parents, or cast *Contempt* on them, if they withhold any of these *Three Regards* from them: and the *Curse of God*, will *Revenge the Contempt*.

First, You *Set Light* by your Parents, if you withhold from them, the *Reverence* that is due unto them. The God of Nature hath placed a *Distance*, between *Parents* and their *Children*; *Children*

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Children then Set Light by their Parents, when they Forget this Distance. There is first, an *Inward Reverence*, that Children owe unto their Parents. It was Enjoyed in Lev. 19. 3. *Ye shall fear, every man, his Mother, and his Father.* Children, you Set Light by your Parents, if your minds are not Struck, with some awful Apprehension of their Superiority over you; if you don't see an awful Image of God, in their Superiority; if you don't look upon them, as the very Deputies of God, in their several Families.

But this Reverence must have some Outward Expression given of it. There is an *Outward Reverence*, that Children owe unto their Parents. Hence 'tis said, in Mal. 1. 6. *If I be a Father, where is my Honour?* Hence 'tis said, in Prov. 31. 28. *Her Children Rise up, and call her Blessed.* Their Speeches, both to their Parents, & of their Parents, must be full of Reverence. When Children speak to their Parents, their Language must carry in it, some Acknowledgment of their being such. Thus, in Gen. 31. 35. *She said unto her Father, my Lord.* When Children speak of their Parents, they must show a concern, that nothing Abusive be uttered.

Thus

to their Parents. 67

Thus, in Psal. 127. 5. The Children of Youth, seem to Defend their Father, from the Enemies in the Gate, or, False-Accusers. And their Actions towards their Parents must yet more Emphatically Speak the Reverence, which they would Retain for them. Thus in Gen. 48. 12. Joseph bowed himself, with his Face to the Earth, before his Father. Thus in 1 King. 2. 10. Solomon Rose up to meet his Mother, and bowed himself unto her, and She Sat on his Right Hand. Now, Children, you Set Light by your Parents; if you Talk Sawcily and Clownishly unto them; if you Reproach them, Defame them, and Backbite them; if your Behaviour towards them have any malapert Impudence in it. Though your Parents may give you never so much Occasion of Complaint, it becomes you to make as Little Reflection upon it, as ever you can. Say Nothing, but what the Glory of God makes it Necessary for you to say. Though they should happen to do you any Injuries, you may not show those Resentments, that you have upon the Injuries of other Persons.

Again,
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Secondly;

Secondly ; You Set *Light* by your *Parents*, if you withhold from them, the *Obedience* that is due unto them. If *Children* don't Study to Do, what their *Parents* would have them to do ; and if the *Word* and *Will* of their *Parents* have not the Force of a *Law* upon them, the *Children* do Set *Light* by them, in such a misbehaviour. It was demanded in Eph. 6. 1. *Children, Obey your Parents in the Lord, for this is Right* *Children*, you Set *Light* by your *Parents*, if you don't count it a Right, a Just, a Fair Thing, and a Thing very Reasonable, for you to be the *Servants* of them, who have done so much for you their *Children*, and beware of *Crossing* them, who have done so much to *Comfort* you. It was said, in Col. 3. 20. *Children, Obey your Parents in all Things, for this is well-pleasing unto the Lord.* But, *Children*, You Set *Light* by your *Parents*, if it be not also very *Well-pleasing* unto *You*, to *Please* them, so far as without *Sin* you may do it ; and if you be not unwilling at any Time, to give them any *Displeasure*. When the *Father* of *Joseph* laid his *commands* upon him, he

Obey'd

to their Parents. 63

Obeſy'd thoſe commands, though with the *Riſque* of his very Life. It ſhould be the very Joy of your Life, to yield Obedience unto the commands of your Parents. Do your Parents give you any *Inſtruction*? You are call'd upon, in Prov. 4. 1. Hear, ye Children, the *Inſtruction* of a Father. Moſt of all, in the Grand *Motions & Changes* of your Life, Children, your Parents are to be conſulted, and the Satisfaction of your Parents is to be propoſed. In your *Callings*, and in your *Matches* eſpecially, the Directions of your Parents muſt be of Exceeding Moment with you; Indeed Nothing ſhould be done without them! Wherefore, Children, you Set *Light* by your Parents, if you make nothing of their *Commands*, and if you tread their juſt *Reproofs* under foot. You Set *Light* by them, if you Leave Undone what they *Deſire*, and much more, if you Do what they *Forbid*. You Set *Light* by them, if their *Anger*, be a *Light* matter with you.

Thirdly. You Set *Light* by your Parents, if you withhold from them the *Recompence* that is due unto them.

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Those Children Evidently Set Light by their Parents, who are Insensible of the Obligations which their Parents have laid upon them, or, who count any thing too much to be done by Children for their Parents. Of Joseph 'tis said, in Gen. 47.12. *He Nourished his Father, & all his Fathers Household with Bread.* And it is elsewhere pressed upon us, *Despise not thy Mother, when she is old.* Children, you Set Light by your Parents, if you don't Requite them as well as you can, and if you imagine that you ever can Requite them Enough. It was a Sad saying of Luthers, That One Father will more willingly maintain Ten Sons, than Ten Sons will maintain One Father. But those Children do Set Light by their Parents, who had not as liev maintain their Father, as maintain their Children; and who would not gladly be to their Mother, the Restorer of her Life, and the Nourisher of her old Age, as the Mother of Ruth, found her Son-in-Law to be unto her. It was demanded, in 1 Tim. 5. 4. *Let the Children Learn to show piety at home, and Requite their Parents; for that is Good and Acceptable before God.* Those Children have no Piety in them, they

to their Parents.

they Set Light by God, as well as by their Parents, unto whom it is not a most Acceptable Thing to make some Recompence unto their Parents, for all the vast Benefits which their Parents have heaped upon them. Children, Do you think, you can ever make a Recompence unto them, that have Born you, and Bred you, and Fed you, and Endured Thousands of Sorrows for you. One says, 'Many treat their Parents, as they do their Candles; they Set them in High Candle sticks, while they are full of Tallow, but when all their Substance is wasted, they tread them under foot. And some there are, who do not Support their Parents, but Wrong them, and Rob them, and Pillage them; They Waste their Parents. Alas, Children, you Set Light by your Parents in all of this Impiety. But Oh, don't make Light of this Impiety; Say, Destruction from God is a Terror to me!

IV. By Father and Mother, all sorts of Parents are intended; Let the Caution be accordingly Extended, and Set Light by no sorts of Parents whatsoever. Natural Parents cannot safely

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come under the Contempt of their Children : God will Curse the Children that Set Light by Them ; and can you dream then, that God will allow any Contempt of Political Parents, of Ecclesiastical, or of Scholastical ? There are Parents in the Common-Wealth, as well as in the Family ; There are Parents in the Church, and Parents in the School, as well as in the Common-Wealth. If you Set Light by these Parents, you Herd your selves among the Cursed of God. Remember, O Servants, thy Master, is thy Father, and thy Mistress, is thy Mother. Do not Set Light by thy Master, or thy Mistress, Lest the Curse of God at last hang thee up in Chains, among the Monuments of His Indignation. Because thy Superiours in the Family, are thy Parents, therefore there is laid that Charge of God upon thee, in 1 Pet. 2. 18. Servants, be subject unto your Masters, with all Fear, not only to the Good & Gentle, but also to the Froward. The Proud hearts of many Servants, make them discontent at their Servile State ; The Subjection expected from them throws them into a very Grumbling Discontent. Ye proud Wretches, your Sin,

was

was the very Sin that at first made all the Devils in Hell. The Devils, those proud Spirits could not bear to be Servants in such a Station, as God had ordered for them; and for this their *Pride*, the Almighty has *Cursed* them, and *Damned* them. Servants, Have a care, Lest by your *Pride* you fall into the *Condemnation* of the Devil. It is the *Providence* and the *Ordinance* of the Lord Jesus Christ that hath made you *Servants*; and if out of *Regard* unto Him, you carry it well in your *Servitude*, He will graciously *Accept* all that you do, as if done unto Himself. It was therefore said, in Col. 3. 23, 24. Servants, whatever ye do, do it heartily as unto the Lord, and not unto men; knowing that of the Lord you shall Receive the Reward of the Inheritance, [which belongs unto Sons:] for ye serve the Lord Christ. Well then; Don't Set Light by your Masters. If they be Masters, where is your Fear of them? Expose not their Failings, if you see any in them. Let there be no Sul- lenness, no Sauciness, no Rude Retort- ings, in your Deportments towards them. Give them not cause to com- plain, with Job, I called my Servant,

and

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and he gave me no Answer. Be not
those Eye-Servants, that will do their
Masters Will, no longer then their Ma-
sters Eye is upon them ; The All-seeing
Eye of the Almighty God is upon you.
Transgress not their just Commands,
either wilfully, or Carelessly ; If you do,
the Commands of God are also Trans-
gressed in your Miscarriages. Indeed,
if your Masters bid you do an Ill Thing,
you must with modest Expostulations,
rather Suffer than Obey. But if they
bid you do what is Fit and Right, you
Sin against God, if you do it not ; If
they will not obey you, Masters, Turn
them out of Doors. Nor is this all
that Servants have to do : Servants,
you must use all Diligence, and Faith-
fulness, in your Masters Business. A
Slothful Servant is truly called a Wicked
Servant. But Eliezer, the Servant of
Abraham, would not Eat his Victuals,
till his Masters Business were dispatched.
Let your Masters Business be honestly
discharged, though you should like Ja-
cob, when a Servant, have your Sleep
departing from your Eyes. When your
Masters do send you, on Errands, Linger
not ; Be not Sluggards to them that send
you.

to their Parents.

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you. And be the true Sons of Israel ; able to say, *Thy Servants are True men.* Gehazi was a *Servant* that *Lied* unto his *Master* ; but God made that *Liar* to become a *Leper*. Of all Faults in your *Servants*, I advise you, *Masters*, never to let that of *Lying* be unpunished. But that of *Stealing* often accompanies it ; of which, O *Servants*, beware ; for God will never let *That* go unpunished. I vehemently call upon you, That you never venture to wrong your *Masters* unto the value of a *Penny* as long as you Live. Mark it, you'l Entail Eternal Vexations upon you, and God will make you loose a *Pound* for every penny, whereof you have *wrong'd* your *Masters*. Have you ever *purloined* from them ? Oh, Fly penitently unto the Blood of the Lord Jesus Christ for pardon, and make as much *Restitution*, and as full *Reparation*, as ever thou canst ; or the Jealous God, will never pardon thee, till the *Torments* of the Damned, have Exacted the utmost *Farthing* from thee. *Servant*, Be such a *Blessing* in thy *Masters* House, as *Joseph* was to *his*. Contrive all the ways imaginable, that thy *Master* may be
the

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the better for thee. It may be, thy
Master will *Bless* God for Thee. How-
ever God will *Bless* thee in thy Serv-
ing of him. If you slight all these
Things, Look for the *Curses* of God.

And now, Let people Remember,
That **Rulers** are *Parents*. Don't Set
Light by Them. The Charge of God
upon people, is That in Tit. 3. 1. Be
Subject, and Obey Magistrates, and be ready
to every Good Work, and speak evil of no
man; much less of the *Magistrates*.
Our Setting Light by Excellent *Magi-*
strates, has been the Scandalous Crime
of our Country; and for that Crime
whole Colonies may come to smart un-
der the *Revenues* of God.

Let Churches Remember, That
Pastors are *Parents*. Don't Set *Light*
by Them. The Charge of God upon
Churches, is That in Heb. 13. 17. Obey
them that have the Rule over you, and
submit your selves; for they watch for your
Souls, as they that must give Account, that
they may do it with Joy, and not with
Grief; for that is unprofitable for you.
There hath been a Disorder, called,
Corahism, sometimes very Extravagant.
But for Setting Light by Ministers, that
have

to their Parents.

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have been Holy, and Able, and Faithful, and Painful *Men of God*, God sometimes removes a *Candlestick* out of its place, or at least says, *Never shall a Burning and a Shining Light more be seen standing in it.*

Let *Scholars* regard their *Tutors* as their *Parents*. My Child, The *Master* of the *School* is a *Father* to thee. Those that were under the Education of *Moses*, are called, *The Sons of Moses*. Wherefore, *Scholars*, Do you with all Conscience of God, Honour your *Tutors*; and perform the *Tasks* which they Impose upon you. Don't Set *Light* by thy *School-Master*; but Love him, and Prize him, and Hearken to him, and be Thankful to him, and Thankful to God for him. These are ways to Escape the *Curses* of God.

V. They that have at any Time Set *Light* by their *Parents*, must Go to God in Christ for His *Pardons*, that so His *Curses* may not overtake them. Who is there that can say with the Son in the Gospel; who said unto his Father, *Lo, these many years do I Serve thee, neither Transgressed I at any Time*
thy

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thy Commandment? The Dutifullest Child among us all, hath been so Defective in his Dutifulness, that he dare not plead it before God, in his Justification; He must say, as in Psal. 143. 2. Lord, Enter not into Judgment with thy Servant; for in thy sight shall no man Living be Justified. What then shall we do? Why, we read concerning Mount Ebal, where the Curses of God were Fulminated; in Deut 27. 5, 6, 7. It was commanded, In Mount Ebal, thou shalt Build an Altar unto the Lord thy God, and thou shalt offer Burnt Offerings thereon unto the Lord thy God, and thou shalt Offer Peace-Offerings, and Rejoyce before the Lord thy God. And we find that Joshua, afterwards did accordingly. It is an Ingenious Note of one upon it; This was no more than Needed, for the Maledictions had no sooner been uttered, but Condemnation and Execution had instantly Ensued, if these Sacrifices with the Merit of Christ therein Typified had not seasonably Interceded. Children, you hear the Convex of Heaven resounding from Ebal with the Comminations of God, Cursed is he that Sets Light by his Father or his Mother. Our Consciences tell us, That we have

to their Parents.

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have done it many a time. Away then, Away to the Antitype of the Altar on Ebal. Oh, plead with God, the *Burnt Offering of Christ*, and the *Peace-Offering of Christ*, that the *Curse of God* may not seize upon us, that we may not be *Burnt* in the *Flames of His Indignation*, that He may be at *Peace* with us for ever. When it was denounced, *Cursed is he that Sets Light by his Father, or his Mother*, it follow'd, that all the people said, *Amen*. AMEN, is the very Name of Christ. May all the people now fly to that, AMEN, that they may be sheltered from the *Curses of God*. And, Oh, call it to mind the *Example* of the Lord Jesus Christ, There never was in the world, so Dutiful a Son as He! We read in Luk. 2. 51. He went down with His Mother, and His Reputed Father, and though they were very Low, in the World, He became subject unto them. We read in Joh. 19. 27. That when He was in His last Agonies, it was a Thing lying very near His Heart, that His Widow-Mother, might be provided for: He said unto a Disciple, Behold, thy Mother! intimating that He would have him, take her Home unto his

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own House. Now, be your *Dutifulness*
to your *Parents*, never so compleat,
Let this Righteousness of the Lord Jesus
Christ, be all that you will plead with
God, as your Title to the *promised Blessings* of the *Dutiful*.

¶ 1. Do not Go on, *Children*, If you
value your Lives, and Souls, do not Go
on to **Grieve** your *Parents*, by any
Disrespect unto their Admonitions, or
by any **Vanitie** whatsoever. You can-
not more *Make Light* of your *Parents*,
than when you *Make Light* of their
Counsels : your **Contempt** of their
Counsels, will speedily bring down Gods
Curses upon you. *Moses* did well, when
he *Hearkened* unto the voice of his *Father-*
in-law, and did all that he had said. It
is the voice of Heaven, in *Prov. i. 8.*
My Son, Hear the Instruction of thy Fa-
ther, and forsake not the Law of thy Mo-
ther. Is it not the *Instruction* of thy *Fa-*
ther, That thou shouldest avoid all *Vici-*
ous Company ; and, That thou shouldest
Pray in Secret every Day ; and, That
thou should Read and Hear the Word
of God, with *Affiduity* ? Or if not so,
yet it may be, the *Law* of thy *Mother*,
who is in *Travailing* pains for thee, to
see

to their Parents.

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see Christ formed in thee. Now, don't Make Light of the Admonitions, with which thy Parents are thus calling upon thee. If thy Parents Enjoin upon thee any thing that is not Sinful, it will be a Sin for thee to Refuse the doing of it: How much more is the Sin, if thou dost Refuse to do what the Great God has first Commanded, and thy Parents Enjoin because the Great God has first Commanded? Oh, my Children, I am afraid, I am afraid, there are some of you, that may read your Doom, in those Ominous words, in 1 Sam. 2. 25. *They bearkened not unto the voice of their Father, because the Lord would slay them.*

It is an unutterable Grief, that some of you give unto your pious Parents; They see, that you are still poor, carnal, and thoughtless Creatures: and that perhaps a piece of gay Attire, is of more Account with you, than a Christ, or a Soul. 'Tis told them, That the Ungodly Youths in the Town do horribly poison one another. These Youths cry up an Indifferency in Religion, and say, 'Tis out of fashion for a man to be of one Religion more than another; that is, in reali-

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ty to say, 'Tis out of fashion to be of any Religion at all. So they insensibly draw one another on, to deride Seriousness in Religion, and the most Serious and Lively Preachers of it; Until they become Idle, profane, Sottish Debauchees, and betimes Ripe for the Fiery Indignation of God. Your Parents are Trembling, with an unknown Distress and Anguish, Lest you be Entangled in a Familiarity with these Ungodly Youtbs. It fills your Parents with a grievous Horror, That they cannot see the marks of a Regenerate Soul upon you; They never hear you let fall a word, that may discover in you the least care of a Never-dying Soul. They cannot find out, that there are any Transactions between the Lord Jesus and you, about the Salvation of a Soul in the Hands of the Destroyer. As Austin says, of his Blessed Mother, *Toties Filios parturiebat, quoties a Deo eos deviare cernebat*, so it may be said perhaps of thine, *Sh^e never sees thee Sinning against God, but it brings the Anguish of a New Travail upon her*. It may be, you once had some Good Beginnings, in Religion; Your Parents felt their Hearts within them Leap for Joy,

at

at those *Beginnings* ; They Hoped, Well, *This my Child was Lost, but is found, was Dead, but is alive !* But seeing all your *Goodness* gone, like the *Morning Cloud*, and the *Early Dew*, it throws them into an *Extream Consternation*. How *Cheerfully* would they give all they have in the world, if they might say of you, *Behold, they Pray !* They are every Day *Extreamly uneasy*, least you Dy before you are *New born*, and it had been *Good for you, that you never had been Born at all*. Ah, *Vain Children* ; Give, Give some Relief to this Grief of your *Parents*. Fall down before the Lord, and say, *Lord, Thou shalt be my Father, and the Guide of my Youth*. Turn to God in Christ, and become *Devout Children* ; Then, say they, *My Heart, O my Children, shall Rejoice, even mine !* But your *Parents* count that you *make Light* of them, so long as you *Lightly Esteem* the *Rock of your Salvation*, and make *Light* of God, and Christ, and the *Covenant of Grace*. And now, I Earnestly testify unto you, That if you Go on, to Sin against God, and against your *Parents*, the *Curses* of the Great God are *Impending* over you : Those *Curses* will horribly

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Wound the Head, of those that go on still in their Trespases. Yea, though you are the Children of Pious Parents, the Advantage you might have had by that, shall be changed into a Misery. The more Pious Parents you have had, the more Forlorn Children shall you be throughout Eternal Ages. We read, that even the Children of Abraham themselves, will be Cast into the Fire of the Wrath of God, if they do not bring forth Good Fruit before Him; And we read of such among the Damned, as Cry out, *Oh ! Father Abraham, I am Tormented in this Flame !* It is a Strange passage, that I find lately published. The famous Dr. Twiss, had been a very wicked Boy : There Dyed a School fellow of his, that was more wicked than he : The Ghost of the Dead Lad, appeared unto Twiss, and horribly Cryed out, *I am Damned !* This was, as his worthy Son assures us, the occasion of Twiss's Conversion unto God. Oh ! Tis to be Feared, That many of our Young People, who have Dyed at home and abroad, and after the Madness of that Ungodly Life, by which they broke the Hearts of their Parents, are Gone unto the Dead ; if they could in Ghost

to their Parents.

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Ghost now appear unto their *Fellow-Sinners*, yet Surviving, they would horribly Cry out, *I am Damned ! I am Damned, for my Ungodliness !* But you have Enough to *Warn* you, against all *Ungodliness*, without *One coming to you, from the Dead*. And while we thus *Warn* you, there is this terrible Intimation to be added unto all the rest. *Refractory Child ; Thy Pious Parents, themselves will not own thee, in the Day when God shall Curse thee, and cut thee off, and cast thee out for ever. And all the Grief which thy Pious Parents here Endured for thee, and from thee, will but be Oyl to the Everlasting Flames of that Grief, which thou shalt Endure in the Place of Dragons. Oh, come to a Right Mind, Thou Prodigal ; and by Repentance give unto thy Pious Parents cause to say, This is a dear Son, and a pleasant Child. Then the God of Heaven Himself will Bless thee, and say, I will Surely have Mercy upon them.*

An

[1]
An Address,
Ad Fratres in Eremito.

Syrs !

A Little Book to assist, *The Education of Children*, is now in your Hands. But can they be well *Educated*, if their *Parents* never send them to **SCHOOL**? This is a point, that seems now to call for some *Inculcation*.

A Good *School* deserves to be call'd, the very *Salt* of the Town, that hath it : And the *Pastors* of every Town, (who are, *Sal Terræ*,) are under peculiar obligations, to make this a part of their *Pastoral Care*, That they may have a Good *School*, in their Neighbourhood. A woeful *putrefaction* threatens the *Rising Generation* ; Barbarous *Ignorance*, and the unavoidable consequence of it, *Outrageous Wickedness* will make the *Rising Generation* Loathsome, if it have not *Schools* to preserve it. But *Schools*, wherein the *Youth* may by able *Masters* be Taught the Things that are necessary to qualify them for future *Serviceableness*, and have their *Manners* therewithal well-formed under a *Laudable Discipline*, & be over & above *Well-Catechised* in the principles of *Religion*, Those would be a *Glory* of our *Land*,

Land, & the preservatives of all other *Glory*. The *Minister*, that shall give his Neighbours no Rest, until they have a greeable *Schools* among them, and that shall himself also at some Times *Inspect* & *Visit the Schools*, will therein do much towards Fulfilling that part of his Ministry, *Feed my Lambs*; & his Neighbours under his Charge, will (whatever they think of it !) have cause to Bless God, for this Expression of his Faithfulness.

But these are not the only persons, to whom *this matter belongs*; The *Civil Authority*, & the whole *Vicinity*, cannot be True to their own Interest, if they do not say, *We also will be with thee*. When the REFORMATION began, in *Europe*, an hundred and fourscore years ago, to Erect *Schools* every where, was one principal concern of the Glorious & Heroic Reformers; & it was a common thing even for Little Villages of Twenty or Thirty Families, in the midst of all their Charges, & their Dangers, to maintain one of them. The Colonies of *New England* were planted on the Design of pursuing that Holy *Reformation*; & now the Devil cannot give a greater Blow to the *Reformation* among us, than by causing
Schools

Schools to Languish under Discouragements. If our *General Courts*, decline to contrive and provide *Laws* for the Support of *Schools*; or if particular *Towns* Employ their Wits, for Cheats to Elude the wholesome *Laws*; little do they consider how much they expose themselves to that Rebuke of God, *Thou hast destroyed thy self, O New England.* Would we Read, in the ancient Histories, how zealous the more discreet *Pagans* were to maintain *Schools* among them; it might put us *Christians* to the Blush, among whom 'tis common for *Schools* to starve and sink; & a mind fordidly covetous, *Witholds more than is meet*, but it tends unto what is Infinitely worse than poverty.

Syrs, What will be the *Issue* of these Things? The *Issue* will be, That, *Si Ecclesia desideret pastorem, facilius Impostorem, inveniet quam pastorem; Et Res publica pro Doctore Furis, Furis Tortorem; Et pro medicis, mendici, pro praeceptoribus, Deceptores sese offerent.* But least thro' the want of *Schools*, there should in a little while, be scarce one man in a place able to construe this Description of the *Fate* following upon that want, I will transcribe in plain *English*, the first Article of the, *Prognostications*

*notifications upon the Future State of New-England, lately published: 'Where
' Schools are not vigorously and Honou-
' rably Encouraged, whole Colonies will
' sink apace, into a Degenerate & Con-
' temptible Condition, & at last become
' horribly Barbarous: And the first In-
' stance of their Barbarity will be, that
' they will be undone for want of men, but
' not see & own what it was that undid
' them. You will therefore pardon my
Freedom with you, if I Address you, in
the words of Luther.*

*' If ever there be any Considerable
' Blow given to the Devils Kingdom, it
' must be, by Youth Excellently Educa-
' ted. It is a serious Thing, a weighty
' Thing, and a thing that hath much of the
' Interest of Christ, and of Christianity in it,
' that Youth be well trained up, and that
' Schools, & School-Masters be maintained.
' Learning is an unwelcome guest to the De-
' vil, & therefore he would fain starve it out.
' But we shall never long retain the Gospel,
' without the help of Learning. And if we
' should have no Regard unto Religion, even
' the outward prosperity of a people, in this
' World, would necessarily require Schools &
' Learned men. Alas, that none are carried
' with Alacrity & Seriousness, to take care for
' the Education of Youth, and to Help the
' World*

World with Eminent and Able men.

But the *Freedom* with which this Address is made unto you, is not so great as the *Fervour* that has animated it. My Fathers, and Brethren, If you have any Love to God, & Christ, & Posterity; let *Schools* be more Encouraged. If you would not betray your Posterity into the very Circumstances of *Salvages*, let *Schools* have more Encouragement. But in the Anguish, the Despair, of Success to be otherwise found by this Address, I will Turn it from you, unto the Almighty Hearer of Prayer.

AND, O thou Saviour, and Shepherd of thy New-English Israel: Be Entreated Mercifully to look down upon thy Flocks in the Wilderness. Oh, give us not up to the Blindness and Madness of neglecting the Lambs in the Flocks. Inspire thy People, and all Orders of men among thy People with a just care for the Education of Posterity. Let Well-Ordered, and well-instructed, and Well-maintained Schools, be the Honour and the Defence of our Land. Let Learning, and all the Helps and Means of it, be precious in our Esteem: and by Learning, let the Interests of thy Gospel so prevail, that we may be made wise unto Salvation. Save us, O our Lord JESUS CHRIST: Save us from the Mischiefs and Scandals of an Uncultivated Off-Spring; Let this be a Land of Light, until Thou, O Sun of Righteousness, do thy self arise unto the World with Healing in thy Wings. Amen.

THE END,

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